C 173 P 174 and that the people in the mountains are the slaves of the Allouagues who fled to the mountains and bred there. The result is that now they C [567] 264] only rarely show mercy to male slaves, but rather they kill and eat them. The reason they are white may be because of the cold.

C ● 162 Regarding their appearance, the Caribs are of good stature and well-C [304] proportioned, strong, robust, usually fat, and healthy. They are not at all deformed except that several are flat-nosed, because their mothers flattened their foreheads and noses at birth. Their natural C [302] color is a very bronzed olive. They seem redder because of the annatto [rocou or urucu] they redden themselves with every day. They all have black hair and cannot tolerate red or blond hair. Very few of them are bald, and they make fun of those who are. They are no C 157 more thieving than the French, and even less so.

As for their temperament, they are all melancholic, sad, and somber; and their faces show it. They rarely speak if not spoken to. For savages they are not too stupid. They are curious about and very skillful in the things they apply themselves to, such as making beds and baskets, fishing, hunting, and shooting the bow and arrow. They climb swiftly and nimbly, jump and [dive] swim, and would undoubtedly be capable of greater things.

A young man who was a captive among them told them some story from the Holy Scripture; they questioned him about it and conceived doubts that were not without point.

They are rather generous among themselves and give each other what they have; in like fashion they ask freely. They do not act in this way with us, the French, because they give us nothing and are always asking for something and are not discouraged by a refusal.

They are not naturally cruel, except toward their enemies. They are dangerous when intoxicated and fight among themselves, but outside of that they are easy to get along with.

They are extremely lazy and would rather eat less and work less. They scarcely think of tomorrow and stock no provisions except manioc and sweet potatoes which they plant in season. Very often they find themselves short. They care for neither gold, silver, nor C precious stones.

462 They have their work divided between the men and women. Their honor is offended if they are not esteemed for what they think they are. The men never touch the ordinary work of women, believing that they would degenerate.

night. If they build a pirogue or a house it takes them an entire year to do the work. When they stay in their houses, some make baskets and others make oars which they smooth with glass or with pumice stone; and others rock themselves in their hammocks, talk, or play the flute. These occupations do not break their arms. They[1] all are of good size, muscular, thick-set and well-proportioned, [142] although their food is poor and meager. As a consequence they are not energetic. The women are scarcely more diligent for they need six months or even years to make one cotton hammock. They work in the morning making cassava, cooking, and watching their children. After eating they go to their garden, harvest manioc, clear the spot, dig the ditches, and replant it. Then they come back with their burdens and give their husbands dinner and then they themselves eat. They peel and grate the manioc and squeeze it. These are the ordinary occupations of the women and of the wives of captains as well. [200]

The Carib women go to their gardens every day to dig sweet potatoes or manioc, and the wives of the captains go just as the others do. After they have uprooted the crop they clean the soil and replant the manioc or potatoes. They do not use spades, nor hoes, because they are not accustomed to them, but use a sharp stick. They dig the soil with it and make a ditch for manioc, then go back loaded with their full carrying basket. [149]

The Caribs don't use our vegetables. They have gardens instead of fields and vineyards. They obtain from them bread and ouicou, that is to say they grow manioc and sweet potatoes. This is what we call our plantations. This is different from the Caribs for whom houses and carbet are separated from gardens. They dig one hole here and there, different from the French whose gardens and houses are not scattered. [281]

"I have planted manioc wood" is the expression for saying "I sowed or planted." The main cultivation of the country are roots produced by a small tree. When it is uprooted and the root is taken, one cuts the wood into pieces as long as fingers which are placed into the cultivated ground with a digging stick. These produce other small manioc trees with roots. [96]

Every evening groups of women go to the woods carrying axes to split sandlewood which they cut into little splinters. They put

[1] [i.e., the Caribs.—Ed.]

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

from the missionaries and other observers who had contact with the In- 114
dians between 1650 and 1700, when the Lesser Antilles were first being settled. Boutou (1640), Breton (1877, 1892), Labat (1724, 1931), La Borde (1704, 1886), Du Puis (1652), and Dutertre (1667–71; copied in Rochefort, 1665, and Davies, 1666) are the principal primary sources. These have been compiled by Ballet (1875), Harris (1904), Sheldon (1820), Cornilliac (1875), Edwards (1818–19), Featherman (1881–91), Jefferys (1760), Joyce (1916), and Ober (1895), in the last six cases in conjunction with comparable compilations of *Arawak* ethnography. Delawarde (1938), Ober (1880), and D. Taylor (1935, 1936, 1938) have provided information concerning the modern descendants of the *Carib* in the West Indies, while Conzemius (1928) and Sapper (1897 b) have described the *Black Carib* of Central America.

Although the number of *Carib* sources and compilations is smaller than for the *Arawak*, each source, being more or less ethnographic in nature, contains relatively more information, and our knowledge of *Carib* culture is therefore comparable to that of *Arawak* culture. Many of the missionaries failed to distinguish between islands, and as a result the following account will deal with the *Carib* as a whole. The period covered is that from 1650 to 1700, when the *Carib* were concentrated on Dominica, [101]
Martinique, and St. Vincent.

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The *Carib* had a strong national consciousness. To distinguish them- 116
selves from the *Arawak* they used the term *Calinago* or *Caline*, which was 101
corrupted by Columbus to *Caribales*, and later to *Carib*. From it comes our word "cannibal." The inhabitants of each island had a special name, which was formed by adding a suffix to the name of the island. Dominica, for example, was called Oüaitoucoubouli, and its inhabitants had the name *Oüaitoucoubouliri*.

Carib men and women had certain differences in language, which may 118
have been due to the fact that many of the women had been captured from the *Arawak*. When speaking together both sexes used the men's language. The old men also had some words not found in the ordinary men's language. These were developed in the war councils.

No estimates of the original population of the *Carib* islands have been 61
discovered. By 1700, it is said that the number of those Indians had fallen to 4,000, half of them on Dominica and the rest on St. Vincent. The *Carib* were more robust than the *Arawak*. They had well-developed 142
flexible bodies and broad buttocks and shoulders. Their height was medium, the skin olive-colored, and the hair and eyes black. When at 157
ease they tended to be melancholy; when aroused they became truculent and vindictive.

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

the reserve. The upshot of this episode was the discontinuance of the office of chief. The following gleanings, gathered during my often hasty visits to the reserve, half a century after those of Ober, represent fairly well what remains of the Carib language and culture.

Descriptive and Physical

The present Carib Reserve extends along some 8 miles of rugged, irregular coastline in the middle of Dominica's windward side. A series of rocky streams flow from the hills and enter the sea by way of deep wooded ravines and small inlets 2 to 3 miles apart. After a few hours' tropical downpour, they "come down," to use a local expression, changing for the time being into roaring and impassable torrents. Between, rounded shoulders or spurs rise 200 or 300 feet above the shore, and run back up to a central mountain ridge some 3 miles distant from and 2,000 feet above the Atlantic. From here, the land falls sharply in woodland and provision grounds to the valley of the Pegoua River, which forms the inland or western boundary of the reserve (fig. 11).

In all, there may be upward of 3,000 acres, but not more than a tenth of this is capable of any sort of cultivation, by far the greater part being nothing but rock and tuff. A good wide bridle path of red clay, extremely slippery in wet weather, winds in and out near the coast, up and down the steep sides of the intervening spurs. The Caribs' dwellings, though usually well hidden by trees and shrub, are seldom far away from this road. There are but two settlements: one, Bataka, being 15 minutes' climb from Kukria (or Big River), the northern boundary; the other, St. Cyr, adjoining the road high above the Salybia River. Elsewhere their dwellings are scattered along the hillsides or in the ravines, wherever their owners' fancy or convenience has placed them, some close together, others more than half a mile from their neighbor.

Disease, malnutrition, and miscegenation—results of the American Indian's unfortunate but very real inadaptability to social and economic conditions other than his own—have reduced the tribe to about 400 souls, of whom less than a quarter are entirely free from negro blood.

Physically, the Caribs of Dominica (the product of a cross between the fierce Carib invader and the docile Arawak Islander in pre-Columbian days) are a small though sturdy people, the men averaging around 5 feet 3 inches and the women about 5 feet. I have seen a few decided dolichocephals, even among the purer types, though the latter are usually subbrachycephalic (especially the woman), with an index of between 79 and 81. They have straight black hair of coarse texture, which acquires in some a reddish tint through exposure to the sun's rays. Their foreheads are high and broad, their cheekbones

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

wide, their chins well rounded. Mouths and lips are usually small or 142
medium, the noses straight, and sometimes slightly flattened. Their eyes are rather small and deep-set, long and narrow (with the Mongoloid or epicanthic fold), though not as a rule oblique, and are fringed with long silky lashes. Their ears are large, long, and often lobeless, their feet small, broad, and extraordinarily high-arched.

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Plate II.—Map of Carib Reserve.

The girls are round-faced, plump, broad-shouldered, and remarkably 162
straight in the loins. Men and women alike have little or no body hair. Their hue varies (apart from reasons of blood admixture), but is always distinct from any Euroafrican blend, being of a light coppery or "feuille morte" tinge, sometimes likened to dried cinnamon.

Like so many others of his race, the Dominica Indian is reticent 157
by nature, sensitive, and quick to take offense, and given to occasional moods of melancholy and unresponsiveness. Indifference, one of his best-known traits, coupled with innate shyness (the patois term "vexquis" expresses what I mean here much better than our

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

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[p. 157-B]

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

Carib types: a, Man. b, c, Girls. d, Woman.

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

in shape they are robust, well-formed, with
small hands and feet, in color decidedly light, and some even fair, their complexion being of a yellowish cast. They make canoes and woven baskets, after the manner of the aborigines, are skilled fishers and sometimes hunters, and are altogether trusty and superior in many respects to the blacks.

Several writers have described the Caribs during various periods in their history since coming into notice, but I will select from them one who wrote about two hundred years ago, whose pages bear every evidence of honesty and authenticity. At that time the English were mainly in possession of the islands. He says: "They go stark naked, both men and women; though the Christians have conversed very much amongst them, yet have all their persuasions to induce them to cover themselves been to no purpose. . . . They change their natural color by dyeing their bodies with *roucou*, which makes them red all over. . . . They also adorn the crown of the head with a little hat made of bird's feathers of different colors. . . . They bore their ears, nose, lips, for the insertion of ornaments. . . . About their necks they wear necklaces made of the bones of their enemies, teeth of agoutis, etc. . . . On great occasions, they wear scarfs and girdles of feathers. . . . Their most valued ornaments were gorgets of copper, obtained from the Arrowaks by plunder, crescent-shaped and shining, and these are, most frequently, the only possessions they leave their children at death. . . . They wear cotton cloth and can dye it in various colors, chiefly red; they had hammocks when found by Columbus. . . . They made fine pottery, which they baked in kilns, and also wove fine baskets. . . . They cultivated their land in common. . . . They buried the corpse of a chief, or head of a family, in the centre of his own dwelling. . . . Their heaven seems to have been a sort of Mohammedan paradise of houris and harems for the brave. . . . They raised rustic altars, placing upon them fruits and flowers. . . . The Caribs have

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

The Caribs have an ancient and natural language, such as is peculiar to them, and also a bastard speech, with foreign words, chiefly Spanish, intermixed. Among themselves they always use the natural language, in conversing with Christians the bastard speech. . . . The women also have a different speech from the men. . . . It hath been observed that the men are less amorous than the women; both are naturally chaste; and when those of other nations look even earnestly at them, and laugh at their nakedness, they were wont to say to them, 'you are to look on us only between both the eyes.' . . . Yet, it must be confessed that some have degenerated from that chastity, and many other virtues of their ancestors, the Europeans having taught them many vices,—to the perpetual infamy of the Christian name. . . They are great lovers of cleanliness, bathing every day; are generous, hospitable and honest. . . . It is also a manifest truth, confirmed by daily experience in America, that the holy sacrament of baptism being conferred on these savages, the devil never beats or torments them afterwards as long as they live.[1]

"The Carib boys were compelled to pierce their food suspended from a tree with an arrow, before they could eat it. . . . They are said to have used poisoned arrows, dipping them in what must have been the urrari poison, obtained from Guiana. . . . Like many natives, they eradicated the beard and the hair on other parts of the body. . . . They compressed the skulls of new-born infants; and a hatred of the Arrowaks was instilled. . . . Their cabins were built of poles fixed circularly in the ground and drawn together at the top, covered with palm leaves, and in the centre of each village was a building larger than the others for public assemblage.

"The Caribbeans are a handsome, well-shaped people, of a smiling countenance, middle stature, having broad shoulders

[1] See Davies's "History of the Caribby Islands." London, 1666.

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

192 and large buttocks, and most of them in good plight. Their mouths are not over large, and their teeth are perfectly white and close. True it is, their complexion is of an olive [305] color, naturally; their foreheads and noses are flat, not naturally, but by artifice; for their mothers crush them down at their birth, as also during the time they suckle them, imagining it a kind of beauty and perfection. . . . They have large and thick feet, because they go barefoot, and 782 withal so hard that they defie woods and rocks. . . . They believed in evil spirits, and sought to propitiate them by 773 presents of game, fruits, etc. They believe that they have as many souls as they feel beatings of the arteries in their bodies, besides the principal one, which is in their heart, and goes to heaven with its god, who carries it thither, to live with other gods; and they imagine they there live the same life as man lives here below. For they do not think the soul to be so far immaterial as to be invisible; but they affirm it to be *subtile*, and of thin substance, as a purified body; and they have but the same word to signify heart and soul.' Other souls, not in the heart, reside in the forest and by the seashore; the former they called *Mabouyas*, the latter *Oumekou*. . . . They believe they go after death to live in certain 775 fortunate islands, where they have Arrowak slaves to serve them, swim unwearied in placid streams, and eat of delicious 821 fruits. . . . Of the thunder, God's voice, they are extremely 764 afraid. They were prone to leave their houses (huts) after the death of an inmate. It is related, that a young Carib, 747 having been converted to Christianity and taken to France, where he was shown many strange things, at which he showed no astonishment, returned to his tribe, threw off the clothes of civilization, and painted his body with *roucou*, becoming as wild a savage as before. . . . As to the division 467 of labor, the men made the huts and kept them in repair, procured fish and game, also labored some in the fields; the women attended to the domestic duties, painted their husbands with roucou, and spun the cotton yarn, wove hammocks, etc,

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

The Indians of Guiana to-day, says a very thorough investigator, who published the results of his researches ten years ago,[1] are divided into four branches, as the Warrau, Arawak, Wapiana, and the Carib. "The languages of these four branches are quite distinct from each other; and within the language are dialectic variations. . . A stranger finds it difficult to distinguish, merely from appearances, the different members of the respective tribes. . . . The Arawaks are slightly taller than the Warraus; their bodies, though short and broad, are far better proportioned; skin lighter in color; expression of face brighter and more intelligent. . . . They are the most cleanly of all the Indians. . . . The Caribs are darker; somewhat taller than the Arawaks, bodies better built; having, in appearance and in reality, far greater strength; features coarser, with the appearance of greater power. . . . There is a constant enmity between Caribs and Arawaks. The Arawaks to this day retain a timid dread of the Caribs, who repay the feeling with contempt. . . . The Caribs are the most warlike of all, especially the pure Caribs. . . . They are peculiar among the tribes, in that they occupy no particular district, but are scattered more or less thickly throughout the country. . . . They are the great pottery-makers. . . . The Caribs seem to represent migrations into the country already occupied by the other tribes, and may be contradistinguished as natives and stranger tribes; the three branches of natives being all united by a common feeling of aversion to the Caribs, or strangers. . . . The natives all make their hammocks of the fiber of a palm (*Mauritia flexuosa*) while the Caribs make theirs of *cotton*. . . . The fact that the true, or island Caribs, had two vocabularies, one used by the men, and the other by the women, has long been known." Humboldt alludes to this difference of speech, and it is mentioned in my "Camps in

[1] "Among the Indians of Guiana," by E. F. Im Thurn. London, 1883.

mountains surround narrow ravines, where spring water trickles. The country is almost entirely wooded; it is virgin forest in all its vigor, and the most varied species grow there side by side; the imposing silk-cotton tree, Eriodendron anfractuosum, the large-leaved chestnut tree, Sloanea massoni, the logwood tree, Haematoxylon campechianum, the mahogany tree, Swietenia mahogany, the anarta-tree, Bixa orellana mingle with palms of all sorts, gigantic bamboos and a multitude of arborescent ferns. All these trees are interlaced with endless lianas, and in their midst, giant like, rise splendid gum-trees, Dacryodes hexandra, from whose trunks one can cut an entire canoe. The district is crossed, at some distance from the coast, by a road which is well-defined but not practicable for carriages, which is part of the road which makes a complete circuit of the island. In the part which crosses the Carib territory, one /135/ finds a few paved sections, which date from the French occupation. The climate is humid and it rains frequently, even during the dry season. The temperature varies between 25° and 32° C., but the ocean breeze moderates the heat at all times and in the mountains there is always a certain freshness.

This part of Dominica is today inhabited by about a hundred Caribs of pure stock and about 400 mestizos, who have some black blood.

The Carib is of medium height, but has fine muscles and is strong; the women are noticeably smaller than the men. Their eyes are black, comparatively small and somewhat set back, the cheek-bones prominent, the teeth white and well-set, the hair black, straight, shiny, quite long, but generally cut amongst the men; the latter are usually beardless, although some have, nevertheless, a short moustache. The skin is quite light or tends to be somewhat brown, but it is no darker than that of Europeans who live in the open in regions where the sun is very hot. Formerly the Caribs were completely naked and it was their custom to completely stain their bodies red with roucou (1) diluted /136/ with carapat oil, which protected them against insect bites,

1. Roucou or rocou, from the word urucu used by the natives of Brazil, is the word for the grains of the roucou tree, from which they extract a red dye. The roucou tree, a shrub of 4 to 5 meters in height, is very common in the Antilles.

10:Neveu-Lemaire--6a K-S (ca. 1920) 1921 ST13 Callinago
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4. Carib woman of Dominica (face)

5. Carib woman of Dominica (profile)

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7. J. B. Corriette, Chief of the Carib District

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8. Half-breed woman - Black Carib

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

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Fig. 6 – Contemporary Carib types from Dominica (Reproduced from sketches by Hector Marwin). [opposite p. 530]

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144 RACIAL AFFINITIES--indicated affiliation with established races and sub-races; supporting evidence; extent of race mixture; etc. See also:

Distribution of ethnic groups . . . . . 182 Ideas about race 980

Ethnic modification and norms of mental hybrids 660

mountains surround narrow ravines, where spring water trickles. The country is almost entirely wooded; it is virgin forest in all its vigor, and the most varied species grow there side by side; the imposing silk-cotton tree, Eriodendron anfractuosum, the large-leaved chestnut tree, Sloanea massoni, the logwood tree, Haematoxylon campecheanum, the mahogany tree, Swietenia mahogany, the anatta-tree, Bixa orellana mingle with palms of all sorts, gigantic bamboos and a multitude of arborescent ferns. All these trees are interlaced with endless lianas, and in their midst, giant like, rise splendid gum-trees, Dacryodes hexandra, from whose trunks one can cut an entire canoe. The district is crossed, at some distance from the coast, by a road which is well-defined but not practicable for carriages, which is part of the road which makes a complete circuit of the island. In the part which crosses the Carib territory, one /135/ finds a few paved sections, which date from the French occupation. The climate is humid and it rains frequently, even during the dry season. The temperature varies between 25° and 32° C., but the ocean breeze moderates the heat at all times and in the mountains there is always a certain freshness.

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192 Galibi; mämbi, sweet potato, is mapi in Galibi; bóuou, club, and
197 soubara, sword are the same in the two languages; koūnoé, canoe, is canoa or canaoua in Galibi. The family links between the Galibis of the Guianas and the Carib of the Antilles are thus evident.

144 /146/ What will become of the few surviving Caribs of Dominica in the more or less distant future? The race seems to me fated to disappear shortly, not by extinction, for there is no reason why this prolific population, living in the same environment in which it has lived for centuries, should die out one day, but by intermarriage with the black race, which is much more numerous than itself and which constantly gains ground. Today already, of the five hundred individuals who inhabit the Carib territory, there are no more than a hundred of pure stock, and soon, as has been seen on the island of St. Vincent, one will probably find only mestizos or black Caribs and the last representatives of this race proud and indomitable, enterprising and warlike, sturdy though indolent, sometimes cruel, but always hospitable, will have disappeared forever from the surface of the globe.

M. Neveu-Lemaire

12: Taylor E-5 (ca. 1930-1937)1949
ST13 Callinago ST13
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to conquer the islands led by a Chief "small in body, but great in courage, who ate little, and drank still less"; and goes on to say how they told him that they had had kings in former times, and that the word *aboüyou* was the name given to those who bore the king on their shoulders.[11] Armand de la Paix says that they were unable to give a reasonable account of how they had left the mainland and came to the islands.

> Only that, they all say, their first Kallinago [Carib] father, having left the mainland accompanied by his family, settled in Dominica. He had a long posterity and saw the nephews of his nephews, who, in their extreme cruelty, killed him by poison. But he was changed into a fish of monstrous size which they call Akiáima, and is still full of life in their river.[12]

It is certainly not such traditions as these which can fix the date of the Caribs' first arrival in the Antilles within a century.

Of the Black Carib, Rouse states: "In 1675 a cargo of Negro slaves was shipwrecked upon St. Vincent, and they intermarried with the Indians. This *Carib-Negro* mixture became most hostile to the Europeans, and so in 1795 the English moved them from St. Vincent, first to the small island of Balliceaux offshore, and later to Ruatán Island, near the coast of Honduras. . . ."[13] In Armand de la Paix' *Relation*, we find under the year 1646: "Some Negroes of Saint Vincent of the isles, being in Saint Lucia, massacred some French people from Martinique by the order of their Carib master"; while according to the Calendar of State Papers (West Indian Colonies) for 1667, the Island of St Vincent then contained "all Indians, and some Negroes from the loss of two Spanish ships in 1635."[14] The introduction of Negroes to St Vincent goes much further back, therefore, than the shipwreck of 1675; and perhaps even to Carib raids on Puerto Rico, antedating the French and English colonisation of the Lesser Antilles. According to la Borde, the Negroes in St Vincent had become as powerful as the Indians there, by his day; while twenty years later (1719) the "Black Carib" were masters of the island, outnumbering the "Yellow Caribs" to an extent which, according to Bryan Edwards, had reached the proportions of ten to one before the end of the eighteenth century. They had been on friendly terms with the French, this author

11 Breton, *op. cit.*, pp. 229-230.

12 Armand de la Paix, in Rennard, p. 46. The former was head of the Dominican mission in Guadeloupe from 1643 to 1648, and reputed author of the *Relation de l'Isle de la Guadeloupe faite par les Missionnaires Dominicains à leur Général en 1647*, which was published in the latter's work.

13 *Handbook*, p. 548.

14 Armand de la Paix, in Rennard, pp. 108-109; *Calendar of State Papers*, 1661-1668, No. 1661.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

285 called *kashiri*. Basketry « *matchaka* » slung by a cord or band from the shoulder (*kabalia*), and « travel-baskets » carried in canoes or used in the house for storage (*tamaki*), are closely woven in twill or wickerwork and in a variety of patterns. Moreover, each such basket consists of a « head » and a « bottom » which telescope into one another; each of these in turn being made in duplicate of an outer « skin » and an inner « member » between which layers of cachibou leaves (*Calathea lutea*) are arranged in such a way as to render the container waterproof.

177 For obvious reasons, stone implements, bone fish-hooks, and (later) baked-clay griddles and bows and arrows ceased to be made as soon as they could be replaced by their more efficient European equivalents. Nor have hammocks or pottery been regularly made for the past hundred years. But most of the basketry, dugout canoes, broomvine fishing-lines, wooden mortars and pestles and troughs, cano-presses, and calabash vessels are still made and used; while horticulture of the « slash and burn » variety is still carried on by means of the hillock-shaped « cutlass » and the dibble or digging stick.

24 177 In their gardens or provision-grounds, which were (and are) always situated on the interior heights behind their homes, various kinds of manioc and sweet potatoes predominated. « Pumpkins » (*cambomo*) and maize were secondary crops. Plantains (*baloba*), an importation from the Old World, and possibly bananas (of a variety called *babábo*), were cultivated soon after the Conquest, and soon became very popular, as also did one tropical American species of yam (*Dioscorea trifida*, Island-Carib *bámo*). The present-day predominance of other true yams from the Old World, oriental « dasheen » (*chou de Chine*), and New World tania (Island-Carib *mon tóio*, woman *salio*) is of recent date among the Indians of Dominica. With the exception of tania, these crops would seem to have been taken over from the Negroes in the last thirty or forty years in order to offset a decline in game, wild foodstuffs, and fish.

197 198 Island-Carib men continued to learn and use a special vocabulary of Cariban ancestry, which gradually dwindled until, a generation before the last native speaker of the Dominican dialect died (about 1920), this consisted of little more than a score of words, among which were those for « I » (m. *da*, w. *subáio*), « thou » (m. *amáre*, w. *bubáio*), « man » (m. *salkeri*, w. *sáiri*), and « woman » (m. *wéri*, w. *kiaru*), employed in a language whose flexions, syntax, and other basic vocabulary were essentially Arawakan.

131 Until the present « Carib Reserve » was formed in 1903, the Indians were scattered in various settlements along the north, east, and south shores of Dominica. The reservation is situated near the middle of the windward coast, and comprises 3700 acres of rugged indented coastline to which spurs run down from a mountain chain running roughly north and south. By the middle of the seventeenth century, the Dominican Island-Carib had, according to du Tertre, acquired a few slaves; and it is probably with these that miscegenation started. Today the Reserve has about five hundred inhabitants, of whom not more than a fifth can reasonably be considered as « full-blooded » Amerindians.

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X 624 Plant lore among the Carib may be roughly divided into three classes:

1. Species, wild or cultivated, which are or may be used for food or drink.

2. Species, wild or cultivated, which are or may be used for domestic purposes, including the making of dugouts and all implements and utensils pertaining to hunting, fishing, gardening, food gathering and preparation.